

Clerical Fascism In Argentina

By

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IN A CLANDESTINE REPORT from Buenos Aires to the N. Y. 'Times' of last June 1, 1945, Arnaldo Cortesi bluntly declared: "Things have happened in Buenos Aires recently that exceed anything that this correspondent can remember in his seventeen years' experience in Fascist Italy." How much the Catholic church has had to do with the establishment of Fascism in Argentina is ably exposed by Dr. Murphy as follows:

THE MOST highly centralized international organization in the world is the Roman Catholic church. Its political strategy in any particular country is but one phase of the international master plan worked out by Jesuit strategists at the Vatican. The part of this plot that affects North and South America was indiscreetly revealed in January, 1942, when world Fascism was in the flush of apparent victory. In the *Ottawa Journal* of January 19, 1943, Father A. L. Danis, priest-professor of social science in the University of Ottawa, revealed the plan to establish Catholic rule over both continents of North and South America as follows:

"The people of South America know of Catholic Canada, particularly of French Catholics. Canada is 41 per cent Roman Catholic, and by 1970, everything being equal, the Roman Catholic population will be greater, and may well be in the majority.

"With cooperation between the South American countries increasing, French and English Roman Catholics in this country along with the Catholics of the United States and South America will be able to establish an order based upon the ideals and traditions of Christianity. We shall find a solution to our ills, see a change in society brought about by a Christian order for this hemisphere in accordance with the doctrines of Leo XIII and Pius XI."

Argentina is an ideal birthplace for South American Fascism. It is a large, rich country with a coastline of 2,150 miles and an area almost five times the

size of France. It has about half the foreign commerce of all South America and half of its entire transportation and communication systems. Its population is all white, and a melting pot of many nations. Physically and psychologically it has what it takes to go Fascist. It is controlled by a few wealthy families who find the greatest protection of their economic monopoly in the reactionary stand of the Catholic hierarchy. The *Inter-American* magazine of February, 1944, said: "Argentina's immense wealth is concentrated in the hands of about 2,000 families, who used to run the Government like a small, tight corporation. These families were alarmed at the liberal doctrines coming from the United States." So was the Catholic church alarmed. . . . and that gave birth to Fascism in Argentina.

SPIRITUAL BANKRUPTCY OF THE CHURCH

There is a striking lesson for American Catholics in the fact that the Catholics in Argentina, only one-fifth of the population, put the yoke of Fascism on the other four-fifths. Much as it may surprise us, Argentina is far from being a Catholic country, even though Catholic propagandists in this country try to make everyone believe that all Latin America is 100 per cent Catholic. George P. Howard, a born Argentinian and internationally known Protestant clergyman, wrote in the January 26, 1944, issue of the *Christian Century*:

"Argentina is the most irreligious country in the world. I make this statement after carefully weighing it . . . her soul is starved. The Argentine man has seldom taken religion seriously. The strength of the Roman Catholic church lies in the aristocracy, the landowners. The mass of the people have no faith."

Statistics, published in this country by the Committee on Cooperation in Latin America, show that while in the United States there is a priest for every 600 Catholics, in Argentina there is only one priest for every 8,571 people. Most of them have been brought in from Spain and Italy to reconvert Argentina.*

Now that the tables have been turned, with Russia outbalancing the Vatican in Europe and the center of world gravity shifted to America, the carrying out of the plan to win all America to Catholic Fascism becomes more imperative than ever. On it depends the whole future of the Roman Catholic system.

The one obstacle to Catholic plans to dominate the hemisphere is the United States. But Catholic circles have good reason to believe that that can be overcome, first, by boring within, and then by an economic pincers movement, once political control of Canada and Latin America is in the hands of their church. Within twenty years Roman Catholicism has already won the balance of political power in the United States, attaining at the same time control of public information through its power of censorship over the press, the movies, and the radio.

The facts in this pamphlet prove Catholicism's foundation of Clerical Fascism in Argentina is the first step to control all of Latin America and to

* See John Gunther's *Inside Latin America*, p. 283.

effect an economic boycott of the United States. This will be the southern side of the pincers movement. The N. Y. Times of October 24, 1943, quoted a circular given out by the educational authorities in the province of Tucuman, Argentina, that said, "*Children must be taught that America must realize her destiny within the framework of Catholicism, because anything outside Catholicism is not American, and consequently Protestantism is not American.*"

Most people have been so victimized by Catholic propaganda that they find it hard to believe that a so-called Catholic country is not Catholic at all. How true this is of Argentina can be seen from the first-hand evidence of a prominent and devout Roman Catholic writer, George Doherty. Doherty, a contributor to *Commonweal* and other Catholic periodicals, is a lifelong, practicing Catholic who has been working in recent years in Argentina with the BEW and the FEA agencies of the U. S. Government. In an article called *The Cross and the Sword* in the January, 1945, issue of Harper's magazine, he stated that "20 per cent of the population are not even nominal Catholics." That means that the number of practicing Catholics is less than 20 per cent. Elsewhere in this article, speaking of modern times, he admits that: "Religion was the consolation of Argentine women, but almost no men except priests lived the sacramental life of the Church. The vast majority of men were freethinkers. . . inclined to be anti-Clerical. Argentine culture was Catholic only superficially."

THE PLOT AGAINST DEMOCRACY

The Catholic church during the years of Argentine democracy chafed at the thought of its decreasing power. The more democracy flourished, the

quicker Catholicism declined. Labor unions grew in power and the Catholic church began to lose its hold on the masses. Even its birth rate fell from 38.3 per thousand in 1901 to 22.9 in 1937. But what happened in Argentina was happening in democratic Europe. In 1922 Pope Pius XI took power and gave the signal for Fascist counter-revolution on a world scale by cooperating with Mussolini in the establishment of Fascism in Italy. Catholic movements for the overthrow of democracy were at once set in motion in Austria, Germany, Poland, Spain, Portugal, France and elsewhere. Pius XI also started a militant organization called *Catholic Action* that aimed at corraling Catholic laymen under the direction of the hierarchy in order to obtain political control in democratic countries. In different countries it followed different tactics, but all aimed at the ultimate overthrow of democracy and the establishment of Fascism. It used ingratiating terms such as "the establishment of Christian order." Its motto, made famous by Franco's revolutionaries, was "Long live Christ the King!"¹

In 1922, the year that Fascism began with the accession to power of both Mussolini and Pope Pius XI, the cradle of Fascism was formed in Argentina. It was an institute called *Cursos de Cultura Catolica*. Harmless in appearance it was headed by the leading 'false frontier' of the country, Miguel de Andrea, auxiliary Bishop of Buenos Aires, who passes as a liberal and a faithful friend of the common people. Behind Bishop de Andrea and dominating the Institute were the Jesuits, who

¹ How the Catholic church brought Fascism to power in Italy, Germany, Austria and France, and other countries, is shown in detail in my pamphlets listed on the inside of the back cover. (Pamphlets Nos. 5, 6, 8, 9a.)

knew that the only way to establish Fascism was under the guise of nationalism.

Catholic George Doherty admits all this:

"The Nationalist leaders were ostensibly very devout but were also tremendously interested in politics, specifically in a political ideal which they identified with Catholicism. Most of them were associated with the '*Cursos de Cultura Catolica*,' an institute founded in Buenos Aires in 1922 which offers free courses in philosophy and religion. Its governing board consists of 28 of the most active and influential lay Catholics in Buenos Aires, and its director is the Auxiliary Bishop of Buenos Aires. Besides serving as a gathering place of Catholic intellectuals, whose works it frequently publishes, the *Cursos* sponsors public lectures, seminars, and associations or 'corporations' of Catholic professional men. . . In books and magazine articles they have formulated the political theory out of which has sprung the anti-democratic Fascist-type political movement which rules that country today in 1945. . . To them, therefore, the conception of personal liberty . . . is incompatible with a Christian civil society."²

Explaining the avowed aim of this *Catholic Action* group of counter-revolutionaries, Doherty states that it is Argentina's "pre-1853 tradition. . . the tradition of authoritarianism and violence, of [Catholic] Spain's autocratic kings." He goes on to say:

"The new Christian society which they advocate would include among its most important quasi-traditional elements an active ministerial service rendered the Church by the state, which would put all its temporal resources, including force, at the command of the Church for the suppression of religious error. This medieval notion of service is supplemented by another idea . . . namely that in its own purely temporal, civil business the state must be guided by

² This quotation and all others from George Doherty are taken from his article, *The Cross and the Sword*, in the January, 1945, issue of *Harper's* magazine.

the religious power because the latter has 'all knowledge human and divine.' 'Without the Church,' says Father Julio Meinvielle, one of the leading Nationalist writers, 'the political government can do nothing, because only from the Church does it receive lessons of wisdom.'"

But this 100 per cent Catholic government could not be put over on a predominantly non-Catholic people like the Argentines in its own name. It had to use nationalism and 'Spanish culture' as a disguise. The Catholic church glorified extreme nationalism and identified it with the centuries-old Spanish tradition. It harped endlessly on the threat of liberal democracy, especially that of the United States, to Argentine Nationalism and Spanish Catholic culture. Sax Bradford in his book, *The Battle for Buenos Aires*, confirms this when he writes:

"The formation of Argentine nationalism... must be considered an outgrowth of Church-sponsored insistence on the Hispanic tradition of social discipline. The underlying theme of the Church's most able preachers and nationalism's ablest exhorters is: The inner purity of the Spanish Catholic way of life and the Spanish colonial political method must be preserved against the anarchy and immorality of the Anglo-Saxon Protestant world, against Russian communism and the French slogan of Fraternity, Equality and Liberty. To most of the faithful this seems to imply an acceptance of dictatorship as the alternative. *It is becoming increasingly obvious that this is just what it intended to imply.*"

Doherty explains further the Catholic nationalists' hatred of democracy:

"'Modern democracies,' one of them writes, 'are imbecile and degraded republics which the Church tolerates only because she must'... In the light of this absolutist principle Argentine

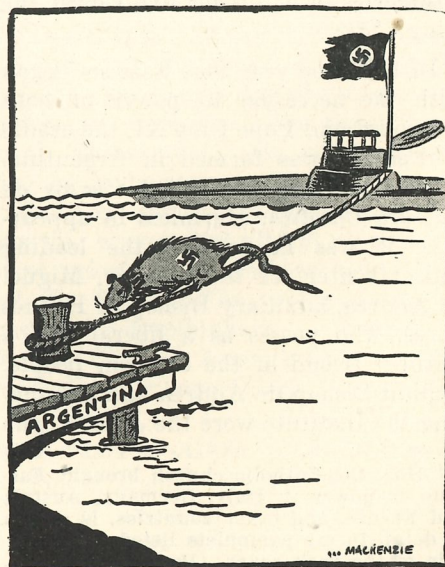
Catholic nationalists generally approve the Fascist-type governments of Spain and Italy... Essentially, the Fascist-type society is Christian, they argue; when it attacks the Church, it is a 'friend accidentally gone astray.'"

This is basic Catholic doctrine, and what Cardinal Faulhaber of Germany meant when he said of the apparent conflict between Hitler and the Catholic church: "We are fighting for our rights within the Nazi regime and not against it."³

Catholic nationalists in Argentina openly preached that violence should be used to seize power, and more violence used to preserve it. George Doherty speaking of the Catholic nationalists there, is forced to admit this as follows:

"One of the basic elements of the nationalist theory is that the state should employ violence... 'to avoid Communist chaos,' to overcome 'several centuries of bad public habits and the dem-

³ Quoted by Father Coughlin in *Social Justice* of April 3, 1939.



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ocratic conception of a licentious society.' The modern world being what it is, the employment of violence by the state has a penitential quality; it is in the nature of punishment for sin, the state acting as the agent of God. Cesar E. Pico, member of the Governing Board of the 'Cursos de Cultura Catolica,' speaks of the 'kingdom that has been promised to the violent'... Violence is heroic and soldierly. Nationalist violence can cease only when all opposition and criticism is silenced... Catholicism, these writers insist, must unite with this violent nationalism."

No revolution is secure without the support of the masses. Thus the Catholic church in Argentina seduced the masses by playing up false fears and threats, and arousing their hatred against the Freemasons and the Jews. The following quotation by Doherty is from a book by Father Meinvielle, one of the leading priests in Argentina:

"If it has not yet arrived, perhaps the moment is not far off when, if we do not wish to see the name of God proscribed, our temples burned, our priests reviled, our virgins violated by the rabble, it may be necessary to gird our loins and clutch the sword. If through sentimentality, we refuse to fight intrepidly we shall have to live as slaves of a mad minority of Jews."

ESTABLISHMENT OF CLERICAL FASCISM

Though the Catholic church in Argentina dominated only a minority when Argentina was still a democracy, that minority made up the wealthy and reactionary section of Argentine society. In preparation for the counter-revolution it worked its sons into the top positions of the Army. Open propaganda for a Catholic dictatorship started in 1922 with the foundation of the *Cursos de Cultura Catolica*, but it was not until 1930, shortly after the Vatican gave the signal by its approval of Italian Fascism, that it overthrew the liberal president of Argentina and put

in his place General José Francisco Uriburu.

Thence began the downward plunge of democracy in Argentina. But the Catholic church was still not satisfied. There remained the danger of a revival of democracy, and in spite of the reactionary regimes in the next ten years, the hierarchy was not able to destroy religious liberty and win political dominance of the country. That came about by the coup of June 4, 1943, when the Catholic church got its clique of 3,000 top Army officers, known as the GOU, to oust President Castillo and establish a dictatorship under President Ramirez.

This shift from a reactionary government to outright dictatorship is well analyzed by Doherty in the above-mentioned article:

"The motivation of Argentine foreign policy was radically changed by the 1943 revolution, though the policy itself remains essentially the same. The change was this: motives of international opportunism... nourished by German, Italian, and Spanish money and propaganda, were replaced by a dogmatic Christian [Catholic] nationalism given expression by men who consider that they are purging Argentine culture and political life of anti-Christian [non-Catholic] and anti-Argentine elements."

The dynamo of the GOU and the real dictator of Argentina is Colonel Juan Peron, who, until his election to the presidency in February 1946, worked through puppet presidents. Born in 1896, the son of a well-to-do rancher, Peron is rightly described by *Current Biography*, 1944, as "leading a crusade for spiritual renovation, setting out to reorganize the Argentine government on the basis of extreme nationalism."

The same source summarizes Peron's dictatorship and his emergence from behind the scenes as follows:

"Since June 1943 Argentina has had four presidents and an unestimated number of 'palace' revolutions. The man who has remained the most powerful behind-the-scenes figure is young Colonel Juan Peron, considered the brains behind the totalitarian movement in Argentina. . . By the middle of 1944 Peron held the triple post of vice-president, minister of war, and secretary of labor and social welfare."

The former president of Argentina, appointed by Peron, is General Edelmiro Farrell, a man of rugged features and simple mind. He is commonly called "King Kong," because, as the August, 1944, *Inter-American* says, "he probably has as few political convictions as any man who ever headed a government." *Time* magazine called him "the Irish-faced, hard-boiled vice-president."

Samuel Guy Inman says: "The crowd that assumed dominance under the new president, General Edelmiro Farrell, was guided by a program outlined by a secret circular later published by the enterprising Mexican weekly *Tiempo*."

This momentous, highly secret document of the Argentine GOU not only reveals the plans of 'the temporal arm of the Church' for the domination of all South America, but explicitly ties in this conquest with what was happening in Germany, and makes open admission of the part to be played by the Catholic church. *Newsweek* of May 29, 1944, under the title "American Vaterland" reported as follows:

"Last week *Newsweek's* Buenos Aires

correspondent gained access to a document which appears to have set the whole pattern of Argentine official policy. It was a memorandum circulated secretly among the colonels' clique just before the coup that put them in power on June 4, 1943."



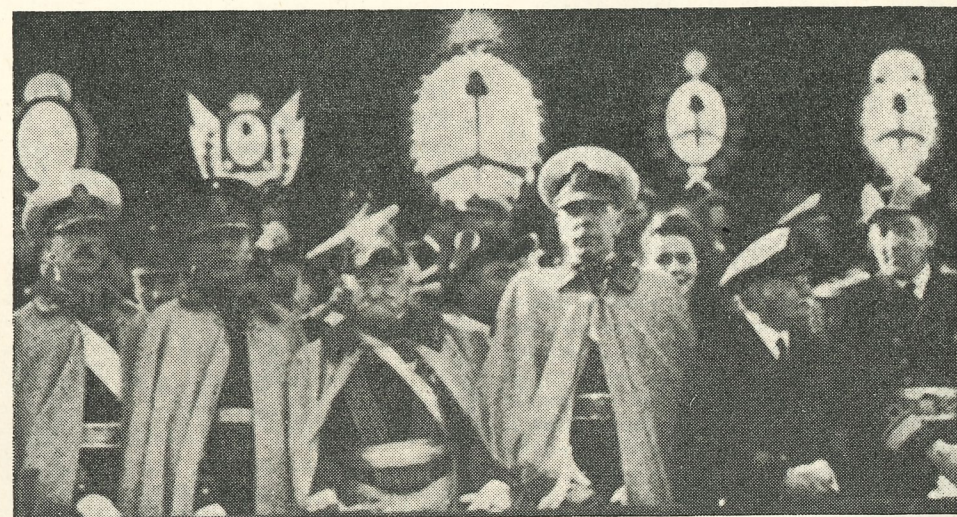
EDELMIRO FARRELL
President of Argentina 1944-1946
"Irish-faced, hard-boiled. . ."

Dr. Roland H. Sharp, staff correspondent on Latin-Americas affairs for the *Christian Science Monitor*, writes in his recent book, *South America Uncensored*, (p. 25) as follows:

"The Argentine document is dated May 3, 1943, a month before the Rawson-Ramirez coup d'état . . . Most of its details have already been carried to the point of action, or attempted action, by the Argentine military dictatorship. Addressed to the Argentine Army officers, the memorial declares . . . 'Alliances will be the next step. Paraguay is already with us. We will get Bolivia and Chile. Together and united with these countries, it will be easy for us to exert pressure on Ur-

uguay. These five nations will then easily attract Brazil, due to its type of government and to its important groups of Germans. Once Brazil has fallen, the South American continent will be ours. . . . *Following the German example*, we will inculcate the

masses with the spirit necessary to travel the heroic path on which they will be led. We will do that by controlling the press, motion pictures, radio, books, and education, and *with the collaboration of the Roman Catholic Church.*"



Here is picture of the military Junta that brought Argentina's Fascist government to power in 1943. Peron is second from left. Farrell (also in military cloak) in center.

The establishment of the present Argentine dictatorship on June 4, 1943, was helped by years of Catholic propaganda. As Doherty points out: "Before the revolution the Nationalists for a decade or more attacked democratic, constitutional government in Argentina and urged overthrow of that government by a minority group. . . . *With few exceptions, the nationalists were and are active Catholics who claim to be advocating a specifically Catholic ideal for political society.*" The Argentine Army officers would not have dreamed of undertaking alone the establishment of a new government for, as Doherty remarks, "they were uneducated men without any knowledge of

civic affairs." The point is that the Catholic intellectuals who engineered the revolution were prepared to step in at once and seize the key posts, but delayed a few weeks to disguise the fact that the revolution was really the result of their plotting. Doherty goes on to say:

"The nationalists greeted the revolution with enthusiasm, and it soon became clear that the program adopted by the government was their program. A simple working arrangement gradually developed, the nationalists supplying the ideas, the army the necessary force. Nationalists were given key posts in most of the ministries and complete control of one ministry, which, from their point of view, is the most important—that of Justice and Public Education. *It is the Cath-*

olic nationalists who have given the Argentine revolution what President Roosevelt called its 'Nazi-Fascist character.'

POLITICAL SUPREMACY OF THE CHURCH

George P. Howard in the *Christian Century* of January 26, 1944, revealed the tie-up between the Catholic church and the military dictatorship, and that Father Puig and Father Wilkinson were "President Ramirez's closest advisers." He further says:

"Many prelates and priests are back of the present dictatorship. Ramirez has given priests special broadcasting privileges. They harrangue the soldiers in their barracks on the Communist and Labor perils. The leading Catholic sheet, 'El Pueblo,' attacks Protestantism and Masonry in the manner of the Falangist papers in Spain. Recently the Virgin Mary was made an honorary general in the army. She receives no salary but is assigned from the public treasury a vivaticum of ten dollars a day, which, of course, is collected by the Church."

The quick seizure of power by the Catholic church in the months following the setting up of Peron's first puppet-president, General Ramirez, was described as follows in the *Christian Science Monitor* in the first week of December, 1943:

"General Ramirez often is found in the company of Roman Catholic Church representatives, particularly of army chaplains, who are believed to exert considerable influence and pressure on him. The power wielded by the Roman Catholic Church over the new regime is a byword in Buenos Aires. The General receives priests . . . frequently at the Casa Rosada, his official residence. . . . Priest-writers are eulogistic regarding their representation in the Cabinet. Whatever they write and whomever they attack, there is no censorship for them."

Ray Josephs in his book, *Argentine Diary* (The Inside Story of the Coming of Fascism), reports on page 46:

"There has been some speculation as to the authorship of some of the new government's early proclamations. These are now popularly attributed to Ramirez's 'Grey Eminence,' an army chaplain, an intimate of Saba Sueyro's, one Father Wilkinson. I hear he is imbued with Clerical corporate-state doctrines very much on the lines of those professed by Dollfuss of Austrian memory. Father Wilkinson is said to be sitting in the Casa Rosada [Argentine White House] ostensibly to assist in the drafting of public statements, but actually counseling and guiding Ramirez's every action."

Credit for Peron's success in deluding the people with a pretense of democratic ideals can be given to Bishop Miguel de Andrea, the Catholic prelate who for years has posed as the champion of democracy, and now ranks as one of three top advisers of the Argentine dictatorship. His association with the dictatorship throws the masses off their guard. Ray Josephs, in the above-quoted book (p. 47), speaking of Father Wilkinson as an extreme right adviser of the dictatorship, significantly adds: "On the other hand, the pro-democratic Bishop de Andrea is also supposed to have a hand in many of the wiser moves" of Peron. Were it not for these "wiser moves" of Bishop de Andrea, the masses of Argentina would have awakened to the true facts before it was too late.

Nor are Fathers Wilkinson, Puig, Meinvielle and Bishop de Andrea the only prominent co-workers of Peron. The whole Catholic clergy from top to bottom in sermons, writings, and friendly counsel, work to promote the dictatorship. Typical of these is Msgr. Franceschi, who according to Josephs (p. 85), has been a "pro-totalitarian for years" and "has given pro-Axis speeches and sermons, and edits the important Church magazine *Criterio*."

With the increase in the political power of the Catholic church, religious intolerance kept step. Dr. Sharp, the journalist, in his book mentioned above (p. 24), says:

"Accompanying the Fascist reaction in Latin-American government is an upsurge in Clerical activity noted by many qualified observers. It has been marred by intolerance that is reported by Protestant missionaries as more intense than in several decades."

Vincent de Pascal noted in the October, 1944, issue of *Inter-American* that the above-mentioned 'false-fronter' Bishop de Andrea "is now the only Argentine ecclesiastic still maintaining cordial relations with rabbis and Protestant ministers."

Having obtained its goal, the Catholic hierarchy expressed its thanks, through Cardinal Copello of Buenos Aires, to the Peron dictatorship as follows:

"The patriotism shown by Your Excellency in fulfilling one of the deepest hopes and greatest ambitions of the Argentine people has recuperated for our country the morality of its great destinies, the path of which was shown by the great thinkers and heroes who forged its nationality."

CATHOLICIZING THE PUBLIC SCHOOLS

Compulsory teaching of the Catholic religion in the schools was forbidden by the democratic constitution of Argentina. When the church took over, after the Peron revolution, this provision was discarded along with parliament and local self-government in the provinces. But the church, in accord with its long-planned policy, waited a half year before making this openly pro-Catholic move, in an effort to hide the hand that held the dagger. Dr. Sharp, on page 25 of *South America Uncensored*, tells the story as follows:

"Under the Argentine Republic a Cleri-

cal campaign sought for many years to restore the traditional teaching of Roman Catholicism in the schools. The Republic steadily refused to undo a reform instituted by democratic forces intent on separating Church and State. The new Argentine dictatorship on December 31, 1943, made the teaching of Roman Catholicism compulsory . . . The decree applies to 'all public schools of primary, elementary, secondary, and special education . . . high schools and special subsidiaries of the National Universities. . . . and common schools administered by the National Council of Education . . . Since teachers of these classes are subject to approval by ecclesiastical authorities, the hierarchy has regained educational ascendancy . . . Textbooks also are subject to Clerical and governmental approval."

Protestant and Jewish children are now forced to take "moral instruction" from Catholic teachers, if they insist on exemption from the regular classes on Catholic dogmas. Co-education for children over thirteen years of age has been abolished in accordance with the policy laid down by Pope Pius XI in his encyclical on education. Doherty speaks of the extreme economic and governmental pressure that forced the majority of the people of Argentina to consent to enrolling their children in the Catholic religion classes.

Simultaneous with the dictatorial instruction in Catholicism went the purging of all Protestant, Jewish, and liberal teachers. Nor was this restricted to the lower schools. Doherty points out that, "The first step was to intervene and purify the universities and the secondary schools. In all six universities the rectors and deans of the faculties were dismissed . . . Those appointed were with few exceptions nationalist intellectuals . . . These intervenors immediately began to purge their faculties of dissenters. A number of Argentina's most distinguished scholars were discharged . . ."

Ray Josephs, in his book (p. 234)

completes along more positive lines the picture drawn by Doherty:

"School appointments, in particular, show one type: *ultra-Clerical, bigoted Catholics, who represent the most reactionary group within the Church.* This regime holds to the theory that its religious tendencies definitely prove it's not Nazi. 'Nazis,' it says, 'are pagans—we want the Church over everybody.' Everybody—they might add—whether everybody likes it or not. This meets with the approval of many conservative Argentines, both the wealthy who feel that giving the poor plenty of religion will keep them from thinking too much about other things, and the very poor, who have always been held in close check by the Church."

As usual the poor Jewish minority got the worst of it. Doherty tells how Jewish school teachers were purged and Jewish students sometimes "permanently suspended from all Argentine schools by decrees." The Jewish children remaining in the schools were obliged to use "ghetto benches" separating them from the Catholics, according to the *Overseas News Service* of June 20, 1944. Carleton Beals in *The Coming Struggle for Latin America*, (p. 72) tells us that it is not unusual to find "*hymns of hate against the Jews as enemies of the Catholic faith printed on the back of colorful prints of the Virgin.*"

CONCLUSION

Space limitations do not permit accounts of Fritz Mandel's arming of Argentina or of the torturing of Argentines in concentration camps and at the hands of the secret police. Nor is there room to explain the relationship of Clerical Fascism in Argentina to that of Franco Spain and to the Nazi underground in post-war Germany. Yet these all relate to the Jesuit master plan for a third World War against Russia.

The appeasement of Argentina by Britain and the United States fits into the picture. Leland Stowe has rightly called admission of Argentina into the United Nations "*betrayal No. 1 on behalf of a third World War.*" We are ready for more betrayals. Mr. Morgenthau, according to the *N. Y. Times* of June 13, 1945, stated that "Argentina, for instance, as a member of the Bretton Woods bank, would get a loan on its *economic needs* regardless of its '*political ideology.*'"

What we in particular must not forget is that the Catholicizing of our own country is also part of the Jesuit master plan. Jesuit Father Talbot was quoted in the *New York World* of December 14, 1930, at the time that Clerical Fascism started its world conquest, right after the Vatican Concordat with Mussolini, as saying: "*Why can't we raise a tidal wave that will bring Catholic culture into the United States?*" We need always to remember that an organized minority can seize power in any country, just as the Catholic church did in Argentina where it is only one-fifth of the population.

CONFIDENTIAL information confirms reports that the admission of Argentina into the United Nations Organization at San Francisco was the work of Catholic church pressure. A poll of the delegates of all South American countries by newspapermen at ten o'clock in the morning revealed that only two were in favor of it. At three in the afternoon, the South American delegates were called by the Papal Delegation to a conference which lasted well into the night. Next morning every South American country voted for the admission of Argentina. Stettinius, ex-Secretary of State who owed his appointment to Myron C. Taylor, our ambassador to the Pope, also put on the heat in favor of it. Nothing of this, however, appeared in the press.

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